THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil" (EPH. 6 : 10, 11).

No. 25, Vol. LXXXV. Thursday, June 21, 1923. Price One Penny.

WAS JESUS DIVINE?

THOMAS W. BROOKBANK.

(Continued from page 374.)

ON another occasion Jesus also clearly stated that he was the Son of God. That part of the sacred word which is now involved is found in John 9 : 35-38, and reads thus: "Jesus heard that they had cast him out [the blind man whom Jesus had healed], and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshiped him."

The reader should bear in mind that the name *Son of God*, as here used, and *Messiah* are properly applied to one and the same person, even Jesus Christ, and so the question which Christ asked the man is equivalent to the one phrased somewhat differently in the words which now follow: "Dost thou believe on the Messiah, on him who is 'God with us'—Immanuel?" Answering, the man said he did not know who the Son of God—Immanuel—was, and Jesus then informed him that he who spoke to him was that very God. These very terms are not used, to be sure, yet no violence is done to Christ's reply when it is so expressed; nothing is read into it which is not warranted by the truth.

The divine answer was so unequivocal that as one result the man *worshiped* Jesus, declaring his belief in him as the Son of God. This act of worship Jesus accepted as being perfectly right and proper, whereas had he been merely a *good man*, the sin of encouraging the worship of a false god would have been chargeable against him. The man was not even rebuked for his act which constituted adoration due only to the eternal God and Creator of all things. But it is claimed by those who deny the Godhead of

Jesus that such forms of so-called worship are merely a way—a common way in eastern countries—whereby people of inferior birth or station in life manifest respect for others who are of noble lineage or of high position in the Church or State.

However, that argument is of no consequence in the present case, for Jesus did not give his hearer the idea that he as the Son of God was merely a mortal of high standing in the world. He was God, the God who is capable of opening the eyes of one born blind, which was an act of such unusual power that never before had anything of the kind been heard of in a land where miraculous occurrences of an astonishing character were on sacred record. Never before had such a thing been heard of among a people who could not help but think that such a healing were impossible save under the direct hand of God, who was sometime to come into their midst. At last that great day had arrived, for the marvelous act of healing had been accomplished in the very man who talked to Jesus, and who doubtlessly suspected Jesus to be his healer, and who also was but waiting for a word from him to remove the last lingering doubt from his own mind.

What a farcical performance it would have been for Jesus to take the part of a good mortal and for the man who had had a wonderful miracle wrought in his behalf to offer his benefactor (who he must have known was divine, at least) ordinary eastern world compliments of respect! And, likewise, after the disciples of our Lord had been made aware, by visible demonstration of his living presence, that he had conquered death, and had risen from the grave in triumph, what a farce it would have been for them to compliment him with common observances of respect that inferiors in some lands practice when in the presence of people of high station in life! For examples of this worship, see Matthew 14:33; 28:9, 17; Luke 24:52.

Various other Biblical texts that declare directly or indirectly the divinity of our Lord and Savior Jesus Christ are given in substance only and without comment, in the enumeration below:

(1) Jesus was not of this world (John 8:23).

(2) He is the First and the Last (Rev. 1:11; 1:8).

(3) He is the Word, and the Word is God (John 1:1).

(4) He was in the beginning with God (John 1:2).

(5) He is the Creator of all things (John 1: 3; Col. 1: 16; Rev. 4:11; 10:6).

(6) He is the same yesterday, to-day, and forever (Heb. 13:8; James 1:17).

(7) He is the Son of God (Mark 1:1; Matt. 14:33; Luke 1:35; John 1:34).

(8) Confession that he is the Son of God is necessary to salvation (I. John 4:15; 5:5).

(9) He is the true God (I. John 5:20; John 20:28; Acts 20:28).

(10) He is the Giver of eternal life (John 10:28).

(11) He is the Almighty (Rev. 1 : 8).

(12) He holds the keys of death and hell (Rev. 1 : 18).

(13) He is the Dispenser of life (Rev. 2 : 7 ; 21 : 6).

(14) He is the executor of divine justice (Rev. 2 : 22, 23).

(15) He is the divine Lawgiver (Rev. 2 : 24).

(16) He is the Rewarder of the faithful (Rev. 2 : 26, 27, 28; 3 : 5, 12, 20).

(17) He is the Disposer of events (Rev. 3 : 7, 8).

(18) He is the Bright and Morning Star (Rev. 22 : 16).

(19) He is the Resurrection ; i.e., the power thereof (John 11 : 25).

(20) He was acknowledged divine by a voice from heaven (Matt. 3 : 17 ; 17 : 5 ; Mark 1 : 11).

(21) All things are in subjection to him (Heb. 2: 8; Matt. 28 : 18; I. Cor. 15 : 27 ; Eph. 1 : 22).

(22) He is All, and in all (Col. 3 : 11 ; Eph. 1 : 23).

These specifications give the substance of only some of the texts found in the New Testament which have a more or less direct and affirmative bearing on the question in hand. From the Old Testament as many more, or perhaps a greater number, could be gathered ; but there is no need of a reference to, or the quotation of any of them, since the divine nature of Jesus Christ is fully sustained by those already submitted. However, before closing on the leading thought in mind, a brief time will be occupied in showing how in one way, not to mention others, the Scriptures make plain the fact that Jehovah of the Old Testament and Christ of the New are one and the same personage.

In order to make this apparent, we select from the first chapter of St. John's Gospel certain truths as follows : (1) The Word was God (verse 1) ; (2) the Word was made flesh (v. 14); (3) John bare witness of him, i.e., of the Word (v. 15); (4) it was Jesus under the name *Word*, of whom he testified (v. 29, 30); and (5) the Word (Jesus) was the Creator of all things (v. 3). Turning now to the second chapter of Genesis, verse 4, and reading on to the close of the chapter, we find that (6) it was the LORD God who created all things therein mentioned. Then further, we are informed by competent translators of the Hebrew that wherever the name *Lord* is printed in small capitals in the old Testament, it stands for the name Jehovah in the original; and an examination shows that (8) in every instance where the name *Lord* occurs in that second chapter of Genesis it *is* printed in small capitals.

From these considerations the conclusion is unavoidable that the Word, the Creator of all things according to St. John, and Jehovah, the Creator of all things according to Moses, are one and the same divine Being under different names. With these may properly be listed others that are in common use among Christians when referring to Jesus, as, for examples, *Christ*, *Messiah*, *Redeemer*, *Savior*, *Almighty*, and so on.

The Scripture which has been quoted or has been referred to

in these remarks brings us face to face with the fact that Jesus who was God two thousand or five thousand years ago, was God from all eternity, is our God now, and will be God forever more. It matters not whether the human family has existed from the days of Adam only, or for ages before Edenic times. The fact remains that we are subject to the will and sovereignty of Him to whom every member of our race has owed allegiance in times past; and should the existence of the human race in mortal tabernacles be continued on this earth for millions of years to come, it will never know any other God or Messiah than He who reigns over us, and who is the Author of our salvation: Jesus of Nazareth.

(TO BE CONCLUDED.)

WOMEN OF THE BIBLE.

VII. WOMEN OF THE APOSTOLIC AGE (CONTINUED)—DORCAS.

Willard Done.

THE house of Tabitha, "gazelle," or, in the Greek, Dorcas, was at Joppa, now Jaffa, an important seaport on the Mediterranean. This city enjoyed a very extensive commerce at that time, in spite of the attempt made to divert the trade to the Roman city Cæsarea, not far to the northward. In Joppa, in the midst of the wealth and luxury produced by this commerce, there was great poverty and want. As this is usually associated with disease, especially in the crowded, unsanitary cities of the east, there is no doubt that among these poverty-stricken ones there were many cases of leprosy, paralysis, and other loathsome ailments of that country.

Dorcas was, we presume, a woman of considerable wealth, and she used her means and her time most generously for the benefit of her stricken neighbors. One form of activity mentioned in connection with her was the making of coats and garments for the poor—that form of charity which is most acceptable and pleasing, because it involves not only the giving of money, which is cold and unresponsive, but also the giving of effort, which is always warm and sympathetic.

In the midst of these arduous, unceasing labors, Dorcas sickened; and as she was undoubtedly past middle age, and worn with her self-sacrificing toil, she was unable to resist the onslaughts of the disease. Her death was the cause of deep and universal mourning; for all the widows and the orphans whom she had befriended gathered at her house and joined in lamentations for her.

At Lydda, nine miles from Joppa, Peter was engaged in missionary labor when Dorcas died. The work was spreading into various parts of Palestine at this time, partly as the result of the zealous labors of the apostles, and partly on account of persecu-

tion. The death by stoning of Stephen, the first Christian martyr, had occurred just a short time previously, and its effect, apparently, had been to assist the spread of the Gospel into these regions. "The blood of the martyrs is the seed of the church."

Hearing of Peter's presence at Lydda, the mourners sent for him to come to Joppa. In this request there seems to have been a vague faith that through his Apostolic authority and power, a miracle might be wrought. Peter came immediately and found the recipients of Dorcas' bounty assembled in the upper chamber, where the body was prepared for burial. They were weeping and wailing, and showing the garments which their benefactress had made and bestowed upon them.

Touched by their profound grief, yet knowing that this grief would stand in the way of their faith and his, Peter bade them all go out and leave him alone with the dead body. Having knelt down and prayed, Peter turned to the body and said, "Tabitha, arise." She opened her eyes and arose; and he took her by the hand and presented her alive to her friends.

The effects of this striking miracle were very important. Many of the people living in Joppa and in the immediate vicinity, hearing of so notable an event, believed in the divinity of the work of the Apostles, and became converts to Christianity. But an indirect result of Peter's coming to Joppa should be named. It was in Joppa that he was staying, just after this event, when he received the vision on the housetop, teaching him that the Gospel was for the Gentiles, as well as for the Jews; and here, also, he received the messengers from Cornelius, and went soon afterward to Caesarea, where he converted Cornelius and all his house. Therefore, it may be said in a double sense that Dorcas labored for the spread of the truth; for in her life she was an exponent of the Gospel, and in her death she opened the way not only for the conversion of many Jews, but also for the great work of carrying the Gospel to the Gentiles.

LYDIA.

WHILE Paul and his companions were performing their great missionary work in the western part of Asia Minor, a vision was given to him in which they were commanded to go into Europe and there spread the word. In response to this call, they at once took ship and crossed the narrow strait into Macedonia, going first to the important city of Philippi. This place owed its importance to the fact that in it the civilization of the east and west met and mingled; the rich dyes and fabrics of Asia finding an open market, and a ready sale to the sturdy and thrifty Europeans.

The city contained a mixed population; and predominating there were the merchants, whose only ideas were expressed in the words "barter and profit." Among these were many Jews, and closely associated with them their proselytes, Greeks who had

been converted to Judaism. These were very numerous in the Greek cities of Asia Minor and southern Europe, and it is a remarkable fact that from this class a great number of converts to Christianity were made. It would appear that their conversion to the Jewish faith was a step toward their conversion to Christianity.

While Paul and his associates were in Philippi on a Jewish Sabbath, they saw a group of the proselytes just outside the city engaging in prayer. Eager to embrace every opportunity of preaching the word, Paul went to them and bore testimony of Jesus. Among them was a devout woman, Lydia, a native of Thyatira, a city in Asia Minor. From this city a sort of purple dye, very much prized at that time, was extensively exported; and it is supposed that Lydia had learned the art of manufacturing or properly using and disposing of this dye, while she lived in her native city. From thence she went to Philippi, perhaps for the purpose of engaging more extensively in this traffic, and it is presumed that she had amassed considerable wealth. But she was most devout and thoroughly earnest in her worship according to her Jewish faith. Lydia, worshiping among the others, heard, with them, the word, but so far as we know she was the only one whose heart was opened to the truth. It was the providence of the Lord that the Apostle should find a devout, hospitable soul, ready not only to receive the word, but to take the messengers into the house with bounteous hospitality. "One of a city" was found here, as one of a city has been found many times by the messengers of God, according to the prophecy of Christ. But none that has been found in any city has proved more faithful or more free with her substance than Lydia.

As soon as she was converted she said, "If ye have judged me to be faithful to the Lord, come into my house and abide there." Accepting her invitation, the missionaries made her house their home, and the centre of their labors. We do not know the extent of the missionary work performed by these men while partaking of the hospitality of Lydia; but from the bitter opposition they met, and from the further fact that the Philippian church was considered important enough to receive a special letter from Paul at a later date, we judge that a large number of conversions crowned their efforts.

It was in Philippi that Paul and Silas were cast into prison; and here the miraculous conversion of the jailer occurred. After their release, they called again at Lydia's house, and met the converts and comforted them, before departing from the city.

Only one more visit of Paul to Philippi is mentioned, and that in connection with his last return to Jerusalem, previous to being sent to imprisonment and death at Rome. Of Lydia we know nothing further, except that she is credited by tradition with laying down her life for the truth—a fitting end to a labor so well begun.

MIRACLES.

THE following quotation from a sermon, "Can We Believe Miracles?" by Raymond Calkins, which appears in a recent issue of the *Christian World Pulpit*, is of special interest to Latter-day Saint readers:

"In the next place it is necessary to understand what a miracle is. Now the definition which men used to give of a miracle was this: that it is a contradiction of the laws of God, and right there is the trouble which the modern mind finds with miracles. If science has taught us anything, it has taught us that God's laws are uniform, that they are inflexible; and that our whole confidence in the world in which we live rests upon our confidence in the uniformity of God's law. From this point of view a miracle seems an intrusion, an impertinence, and we say we do not believe it. But to-day we understand better what a miracle really is: in a word, a miracle is an event the law or cause producing which we do not yet understand."

This is one phase of the Gospel restored to the Prophet Joseph Smith. Elder Parley P. Pratt made practically the same statement as far back as 1883:

"Among the popular errors of modern times, an opinion prevails that miracles are events which transpire contrary to the laws of nature, that they are effects without a cause.

"If such is the fact, then, there never has been a miracle, and there never will be one. The laws of nature are the laws of *truth*. Truth is unchangeable, and independent in its own sphere. A law of nature has never been broken. And it is an absolute impossibility that such law ever should be broken.

"That which, at first sight, appears to be contrary to the known laws of nature, will always be found, on investigation, to be in perfect accordance with those laws. For instance, had a sailor of the last century been running before the wind, and met with a vessel running at a good rate of speed directly in opposition to the wind and current, this sight would have presented, to his understanding, a miracle in the highest possible sense of the term, that is, an event entirely contrary to the laws of nature, as known by him" (*Key to Theology*).

We read Mr. Calkins' sermon, and then turn with interest to the inspired words of the Prophet Joseph Smith, uttered over ninety years ago:

"All kingdoms have a law given: and there are many kingdoms; . . . and unto every kingdom is given a law; and unto every law there are certain bonds and conditions. . . . He hath given a law unto all things by which they move in their times and seasons; and their courses are fixed; even the courses in the heavens and the earth, which comprehend the earth and all the planets" (Doc. & Cov. Sec. 88).

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, JUNE 21, 1923.

EDITORIAL:

A SUMMARY AND APPRECIATION.

AT special meetings held about five months ago with groups of elders in the British mission, three leading principles were set forth, the adopting of which seemed essential to the proper advancement of the work of the Lord in the various conferences. These were Responsibility, Unity, and Activity. All three of these virtues, it was thought, were applicable alike to missionaries and to the local Church membership.

Upon no other group of men in the world rests greater responsibility than upon the elders of the Church of Jesus Christ of Latter-day Saints. In the full meaning of the term, they are priests of the Most High. It is their *privilege* to receive spiritual enlightenment and blessings; it is their *duty* to give these to their fellow-man. Most apparent, therefore, is their responsibility as divinely authorized representatives. One object of emphasizing this responsibility to God was to have them work "as in a Great Taskmaster's eye," thereby giving the assurance that their work would be right, happy to themselves and to all interested.

With this was associated the responsibility of keeping themselves "pure and unspotted from the sins of the world." It is understood of course that every elder observe strictly the Word of Wisdom; and it was urged that if anyone would not, he could have the privilege of returning home. Emphasized also was the duty to disseminate literature refuting the falsehoods and scurrilous slanders that have received, during the last two years, such wide-spread circulation. In a word, the elders' responsibility was stated as three-fold, viz.: duty to God, duty to themselves and their loved ones, and duty to the Church.

Unity was made especially applicable to the local branches, and to individual members. The necessity of co-operative effort was emphasized, and the urgent need under existing circumstances for every member to become a missionary. As an important factor in fostering unity, instructions were given in regard to the proper relation to one another of the various organizations and presiding officers in the Church.

In activity, it was stated, lies the only road to success in Church

as well as in secular affairs. Not only that, but a testimony of the Gospel is dependent upon activity manifest and willingness shown to do God's will. "He that will do the will of the Father shall know of this doctrine."

In the conferences that have been held during the last fourteen successive weeks, there has been given ample evidence that nearly every elder and many of the saints have put forth effort to make Responsibility, Unity, and Activity operative principles throughout the British mission. This has been manifest

(1) In the excellent attendance at every session of each conference;

(2) In the careful preparation manifest, and in the well-rendered programs at the Sunday morning sessions;

(3) In the unanimous acceptance of instructions given at the special meetings of officers and teachers;

(4) In the more hopeful attitude and buoyant spirit of the elders; and

(5) In the excellent class of "friends" and investigators who have attended the meetings.

No missionary could possibly be more conscientious in seeking the "honest in heart" than some of the branch members have been, and the good results of their faithful efforts are apparent.

It is highly fitting, therefore, at the conclusion of the spring conferences, to make formal acknowledgement of the excellent service rendered by elders and saints, and to express sincere appreciation of their readiness and willingness to co-operate in making applicable to missionary conditions the virtues which all organizations as well as individuals should possess.

The steadying influence of responsibility, the strength of unity, and the inevitable growth of well-directed activity are leavening elements moving the fourteen conferences of Great Britain and Ireland with a determination not only to preach the restored Gospel of the Redeemer to an indifferent, doubting world, but to live it so that "men seeing their good deeds will be led to glorify their Father which is in heaven."

May the coming six months see even more encouraging results!

D. O. M.

MINUTES OF THE LONDON CONFERENCE.

THE London annual conference was held Sunday, June 10th, 1923, at "Deseret," 152 High Road, South Tottenham. In a remarkable manner, this conference was a source of new inspiration and strength to the large number who attended the meetings. There were present from Liverpool: President David O. McKay, Sister Emma Ray McKay, Elder David L. McKay, and Elder William E. Allen; Elder L. E. Coombs, released from the New Zealand mission; Elder Alexander Criddle, returning from the

Irish conference; President and Sister Joseph E. Wright, and all the missionaries of the London conference.

The Sunday-school session of the conference commenced at 11 a.m. The congregation sang "Beautiful Zion"; the invocation was offered by Elder David L. McKay; and the sacrament hymn, "How Great the Wisdom and the Love," was sung. The sacrament was administered by Elders Jeter L. Shepherd and Karl P. Weiler, assisted by Brothers Alexander Anastasion, George Poole and Stanley W. Utting. After the memory work, the following program was well rendered:

Poem, "The Faith of Little Mary," by members of the primary class of North London; dialogue, "The Book of Mormon," by three members of the first intermediate class of North London; chorus, "The Pilgrim's Chorus," members of South London; "My Reasons for Attending Sunday School," by the little ones of South London; quartet, "Sons of Michael," Portsmouth Sunday-school.

President Joseph E. Wright extended greetings to the many in attendance.

Sister Emma Ray McKay told a little story illustrative of the following verse: "Hearts, like doors, open with ease to very, very little keys; and don't forget that two of these are: 'I thank you' and 'If you please'!" She commended the teachers and the students for the quality of the work presented.

President McKay opened his talk with a quotation from Psalms: "Lo, children are an heritage of the Lord." Scientists tell us that in the lower forms of life, infancy is disregarded. There is no parenthood—no protection. The care of the infant determines the scale of civilization; that being true, what must we think of the Church which has such high concern for those in the period of infancy! One would hesitate to paint a perfect picture or to mold a perfect statue from a flawless model, but as Sunday-school teachers, do we pause to realize the responsibility of molding the character of a little child? "There are no bad herbs, there are no bad men: there are only bad cultivators." The speaker related the sad story of a little girl who left off attending Sunday-school and whose teacher did not persuade her to return; the precious soul was lost. Speaking directly to the children, he showed the blessings of having parents and health and the use of limbs; and brought home to them the thought that the little boy or girl who has health, whose heart is right, and who seeks to do right always, will be supplied with everything else needful in the world.

After the singing, "Thanks for the Sunday School," the benediction was pronounced by Elder William E. Allen.

An officers' and teachers' meeting was held at 1:15 p.m. President McKay, in his address to the meeting, emphasized the purpose of the Church organization and the responsibilities devolving upon those who have accepted positions in it. The

most common weakness in organizations is lack of unity. One cause of disunity is distrust, and one cause of distrust is a lack of personal interest. We are all equal, but in the Church there is a system, and when honor is given it is not the man that is honored, but the position. The speaker demonstrated especially a branch organization.

The afternoon session commenced at 2:30 p.m., with the singing, "Now Let Us Rejoice." Prayer was offered by Elder A. Walter Stevenson, and the congregation sang, "Come, Come, Ye Saints."

Honorable releases of the following were announced by President McKay: Elders Horace W. Shurtleff, Wilford G. Edling, and R. Obra Pearce; and the following elders were released for transfer: Harold B. Crompton and Jeter L. Shepherd to the Irish conference, Vernon G. Robinson to the Newcastle Conference, and John Walsh to the Liverpool conference. The general, mission, and conference authorities were sustained. Elder Emerson C. Willey was sustained as clerk of the London conference.

Elder Leo E. Coombs said he had gained a wonderful experience in New Zealand, had obtained a true knowledge of life, and had been greatly blessed in his mission.

Elder William E. Allen spoke of perseverance as illustrated by the children, who must have exercised this quality to have succeeded so well. It is the gift which is needed to overcome our weakness.

Elder David L. McKay quoted from Maeterlinck, who saw on a sun-dial these words, "I count only the sunshiny hours." It is our duty, he said, to contribute to another's sunshiny hours. This is the spirit of the Gospel of Christ.

Elder R. Obra Pearce stated that to have been on a mission was of great satisfaction to him, and he paid a high tribute to his mother, who had been the means of support during this time.

Elder Vernon G. Robinson said the world does not appreciate the message which we are preaching, because it does not understand it.

Elder Harold B. Crompton mentioned his enjoyment of laboring in the London conference, and thanked all who had helped to make the time spent there pleasant and helpful to him.

Elder Horace W. Shurtleff said he felt satisfaction from his labors. Perseverance, he said, is needful even in prayer.

A vocal solo was rendered by Andre Anastasion, "Allenia."

Elder Jeter L. Shepherd then spoke, saying that he felt he had been called to a new field of labor by the inspiration of the Lord, and was glad to go where he had been called.

Elder Wilford G. Edling said his mission had been the fulfilment of dreams. We shall never learn all truth, he said, but he prayed that all would continue climbing upward in the path of learning.

Elder John Walsh said his mission had been to bless, and that

the joy he had gained could not be measured. Where service is given, satisfaction will result. The Lord has blessed him, he said.

Sister Katherine G. Wright voiced the truth that we must add works to faith to make it practical. She referred to the successful Relief Society bazaar, and said she had become attached to all the sisters of the conference. She thanked them for the help they had rendered.

The congregation sang, "O Say, What is Truth?" and Brother George Bradley, of Nottingham, offered the closing prayer.

The evening service commenced at 6:30 p.m., with nearly every seat in the large hall taken. After the opening song, "We Thank Thee, O God, for a Prophet," the invocation was offered by President Ralph J. Pugh of Hammersmith. The Portsmouth quartet rendered a selection.

Elder Ray W. Woodfield, the first speaker, said that trifles make for perfection, but perfection is no trifle. As an illustration he showed how the failure of one laborer to place a stone in its position among many others disfigured the architecture of an arch.

Elder Leslie D. Naisbitt said that the more he mingled with the leaders of the Church, the less he marvelled at the efforts Satan must make to thwart the work of God.

Elder Russell B. Hodgson said that God helps those who help themselves. All can gain a testimony of the Gospel if they will but give the Spirit of God a chance to operate.

President Joseph E. Wright greeted the friends and investigators that were present and testified that we are engaged in a great and good cause. We must live and be in tune with the spirit of the Lord, he said, and urged the saints to buy literature, to read it and to distribute it.

Sister Grace T. Pugh rendered a vocal selection.

President David O. McKay said he always felt built up by mingling with his fellow laborers. He was delighted with the manner in which the conference had been planned and conducted. The test of a diamond, he said, is to place it under water. If it is imitation it will appear dull, but if genuine it will retain its brilliancy. This is illustrative of the method observed by Jesus in choosing his jewels, many of which are at first of very rough exterior. But the Lord judgeth the heart. Peter was a stone in the rough; John seemed to have a testimony from the first. When the Savior met the woman at the well in Samaria, he studied her, searching for the jewel that was within. Matthew, the publican, was a jewel; Zacchæus, who climbed a tree and with whom Jesus dined, proved to be the same. Jesus always looked for the heart that would respond to the touch of the spirit of love. He searched in the heart of the rich young ruler for this precious gift, but the young man turned away sorrowful. If we

had this gift of discernment, we could see each other as we are; but it is not our place to judge. When one judges another, he is not one of the brightest of the precious jewels. Their test is the test of deeds, of works. If one says of his fellow, "That man is vicious, and has ulterior motives in what he is doing," his condemning of another proves that he is not one of the jewels. "Love your enemies." You or I have no right to condemn, said President McKay. The test of the real jewel or the imitation jewel, then, is works. "Show me thy faith by thy works." The world can put it to the test, whether or not you do love your fellow man. A Latter-day Saint young man is clean from the sins of the world. He keeps his appetites in control and obeys the Word of Wisdom. Oliver Wendell Holmes said, "It is not drink that makes the drunkard; he was a drunkard before he began to drink"—the appetite and the weakness were already there. Tithing is a divinely given principle. The payment of fast offerings makes it possible for the poor to be clothed and the hungry fed.

In conclusion, President McKay made an earnest appeal to those who are not of the faith to test the claims of the Church, and he invoked the blessings of the Lord upon all.

After a vocal solo by Sister Grace T. Pugh and the singing of the Doxology, the benediction was pronounced by Brother Alfred Willmott.

The attendance in the morning was 193, in the afternoon, 214, and in the evening, 290.

HORACE W. SHURTLEFF, Clerk.

AFTER MANY YEARS.

PRESIDENT FLOYD H. THATCHER.

WHILE tracting in the lower-class district of Cheltenham, I told an old gentleman who answered my knock on one of the doors that I was distributing a Gospel tract. He invited me into the house, stating that he was nearly blind, but that one of his friends would read the tract to him when he came again. I accepted his invitation and went into his humble room. No carpet was on the floor; the paper on the walls was coming off; and his bed over in one corner was as yet unmade. Everything in the room, however, was exceptionally clean, and by the language of the old gentleman one could easily see that he had been in better circumstances.

My companion, who had been tracting on the other side of the street, came over to the house and joined in our conversation. Mr. Joseph William Chadfield—as our host was known by his friends—proceeded to tell us of his travels, and it seems that there are but few places in the world where he has not been.

When I asked him whether he had ever been to America he answered, "Yes—to Canada three times, to New York four, and Salt Lake City once."

I had not as yet told him who we were, so I asked him what kind of people the "Mormons" were, and referred to some of the stories that had been circulated about that people.

"Young man, those Mormons are the best people on God's earth. I lived among them for nearly ten months, and I never saw a dirty child, nor a ragged or drunken woman; there is only one other people in the world that can touch them for thrift, and that is noble Japan." He then told his story.

In his early life he followed the profession of a steeple-jack and lightning rod installer, and had a large business, with depots in the various cities of England and Scotland. He was doing work in nearly every country. At one time he was working in New York City, and was approached by his uncle, Alfred Steen, who was in New York on business for the Church. Mr. Chadfield was offered the contract to install the lightning rods on the Salt Lake Temple, and he accepted. The work took him ten months, and during that time he mingled with the people, listened to the message of life and salvation, and was offered a chance of settling down there. He believed the Gospel, but his business was so big he could not give it up. This all happened nearly thirty years ago.

When he returned to England, he, with his good wife, soon sailed for Japan, leaving his son-in-law and his daughter in charge of his affairs here. For three years he worked for the Japanese government, sending each pay check home by draft to his daughter to bank for him. Upon arriving home after some time, he found that all of his depots had been sold and his money lost, and he was left almost a pauper. His wife died from the shock, and he was never able to make another start.

Mr. Chadfield is 87 years old, and is living on 10 shillings a week. By the time he pays his rent he has two shillings sixpence for food, which consists of boiled rice, bread, and margarine. He is patiently waiting for the Lord to take him away from this earth.

As we were leaving the house, we told him that we were "Mormon" missionaries, and, with tears running down his cheeks, he said, "God bless you! How I wish all of the world were as good as the 'Mormons!'"

FROM THE MISSION FIELD.

Releases and Departures.—Elder Horace W. Shurtleff, clerk of the London conference, and Elder Aaron P. Leishman, of the Leeds conference, who have been honorably released from their labors in the British mission, sailed for home Friday, the 15th inst., per s.s. *Montcalm*.

Arrivals and Appointments.—The following missionaries arrived at Liverpool Saturday, the 16th inst., per s.s. *Montrose*. For the Swiss and German mission: Hyrum Paetsch, Tooele, Utah; Jacob H. Fluckiger, Bedford, Wyoming; G. Wesley Schaub, Logan, Utah; and Arthur Glans, Salt Lake City, Utah. For the British mission: O. David Merrill, Richmond, Utah, assigned to the Sheffield conference; and Arthur L. Fuller, Eden, Utah, assigned to the Liverpool conference.

Priesthood Meeting.—The general monthly Priesthood meeting of the Manchester conference convened in the Manchester chapel Saturday, the 9th inst., commencing at 7 p.m. President Robert Warburton, who presided and conducted, and Elder William Blackburn addressed those present. Reports showing growth were given by branch presidents. There was a large attendance.

Relief Society Bazaar.—Saturday evening, June 9th, the Relief Societies of the London conference gave a bazaar and concert at "Deseret." It was notable for its size and the interest manifested by the sisters in the work which was on display. The bazaar was opened by Sister Emma Ray McKay, President of the Relief Societies of the European mission. A program was given during the evening. The bazaar was well attended and everything sold. The proceeds will be distributed among the Relief Societies of the conference, according to their needs.

Social.—A very successful farewell social was held the 7th inst., in honor of retiring Conference President A. Walter Stevenson, at 18 Carrington Street, Nottingham. A goodly number of saints and friends were in attendance, as well as all the traveling elders of the Nottingham conference. A splendid program was rendered, after which President Stevenson was presented with a beautiful set of knives and forks as a token of the esteem of his many friends and companions throughout the conference. The presentation was made by Elder John E. Wahlquist. Conference President Joseph H. Valentine presided at the social. Refreshments were served.

Baptisms.—Saturday, the 2nd inst., President John Hunter of the Glasgow branch conducted a baptismal service at the Govanhill Baths. After instructive remarks by Elders Harvey H. Glade and William A. Foote, eight candidates were baptized by Elders Marquis I. Batty and John C. Bell. The following day the converts were confirmed by President John B. Cummock, Elders Marquis I. Batty, John C. Bell, William A. Foote, Harvey H. Glade, and President John Hunter.

A baptismal service was held in the meeting rooms at 88 Clarendon Road, C.-on-M., Manchester, Saturday, the 9th inst., with

President Robert Warburton presiding. After an impressive discourse by Elder William Blackburn, President Robert Warburton baptized four converts, who were later confirmed by President Robert Warburton and Elders William Blackburn, Alfred V. Atkinson, and Merrill D. Clayson.

President Joseph E. Wright presided at and conducted a baptismal service held Sunday, the 10th inst., at "Deseret," London. After Elder Russell B. Hodgson had spoken upon the ordinance of baptism, four children and two adults were baptized by Elder John Walsh. At a confirmation service, Elder Jeter L. Shepherd spoke, and the new members were confirmed by President Joseph E. Wright, Elders Robert L. Kenner, Karl P. Weiler, and Jeter L. Shepherd, and President Norman Smith, and President Arthur S. Bulstrode.

Meetings of Traveling Elders.—Sunday, the 10th inst., in "Deseret," London, a missionaries' meeting was held at 10 a.m., over which President David O. McKay presided and which President Joseph E. Wright conducted. There were present besides the above, Sister Emma Ray McKay, Sister Katherine G. Wright, Elder David L. McKay, Elder William E. Allen, all the elders of the conference, and several local brethren. The meeting was addressed by President McKay, who emphasized the thought that we should obey our leaders and honor them.

A second meeting of the missionaries of the London conference was held at "Deseret" Monday, the 11th inst., at 7:30 a.m. President David O. McKay presided and President Joseph E. Wright conducted. President Joseph E. Wight recommended several ordinations to and advancements in the Priesthood. His recommendations were unanimously approved. President David O. McKay spoke of tracting, saying that it is consistent work that is most desirable, urging that literature refuting slander be placed in the hands of everyone who will read it, and suggesting that missionaries seek new environment and new means of approaching people.

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EDITED, PRINTED AND PUBLISHED BY DAVID O. MCKAY, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.